

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

No. 14, Vol. XXV.

Saturday, April 4, 1863.

Price One Penny.

PREPARATIONS OF THE NATIONS FOR THE COMING STRUGGLE.

It is very evident, even to the most casual observer, that all the principal nations of the earth are anticipating a speedy and general conflict and breaking up of old political institutions, if not a complete social revolution also. To be convinced of this we have only to observe the extensive preparations which they are making for both aggressive and defensive warfare. One warlike invention treads upon the heels of another; improvement follows improvement and experiment succeeds experiment. Iron-plated ships, iron-plated forts, Armstrong guns and every other conceivable means of destroying mankind which human or diabolical ingenuity can devise, are being brought into requisition and encouraged and patronized by the governments. Now, all this is not for nothing; the statesmen of the world are not acting entirely from blind impulse; many of them are far-seeing and deep-thinking men—as much so as it is possible for them to be without the light of revelation to guide them—and they foresee the evil but know not how to escape it. Hence their anxiety to excel each other in their warlike implements of offence and defence, in order that when the struggle does come they may be able to maintain the integrity of their own dominions,

and, if possible, gain the supremacy in the affairs of the world. To this end the nations are vying with each other in their naval and military preparations, and the people are being burdened with enormous taxes to support the most extensive armaments of which history affords us any account in modern times. But, notwithstanding all these precautions, anxiety and fear pervade the bosoms of the political leaders of the age, and their time and attention are principally absorbed in examining and testing warlike inventions and endeavouring to provide against every possible future contingency. But all is in vain; not only has "knowledge increased" according to the prophecy of Daniel, but it is still increasing more rapidly than in any previous age of the world, and every new invention only tends to excite the reflective and mechanical genius of scientific men, and calls forth some fresh improvement which entirely supercedes that which preceded it. Thus, a few years ago immense sums were expended in erecting stupendous and massive forts of masonry to defend the harbors and ports of the world against foreign foes; a short time since, iron-plated ships rendered these forts comparatively useless; a new era was thus

introduced into naval warfare, and a necessity created for guns of a range and calibre sufficient to cope with these floating iron batteries; this want has been supplied and been followed by the proposition to surround our sea-ports, forts and arsenals with what may be, more literally than figuratively termed, a wall of iron. But these efforts and precautions will all fail and fall short of their desired effects, and, instead of the art of war being brought to such perfection in the present age that battles can be fought and the destiny of nations decided with little or no loss of life, as some reputedly great and wise men in this generation have predicted, we confidently assert, and, as we have done years since, faithfully warn the inhabitants of the earth, that they will devise means of destroying each other at a more rapid and fearful rate than the history of the world affords us any account of before; and that by the sword and by bloodshed, by famine and pestilence, by earthquakes and by plagues shall the inhabitants of the earth be made to mourn and to feel the chastening hand of an Almighty God, until a full end is made of the existing institutions and organizations of all nations.

These reflections, though they have often occurred to our minds before, were suggested anew by perusing the following extract which we take from the *Liverpool Mercury* :—

"The *Times* says that the experiments at Shoeburyness, on Tuesday, prove the superiority of the available means of attack over those of defence. A steam floating battery for harbor duty, but capable of passing from port to port, might be safely covered with a 12-inch plate, and, armed with four of the 300-pounders with which Sir William Armstrong did such tremendous mischief on Tuesday, would be as much an overmatch and object of terror to the strongest armour-ships as armour-ships are now to wooden ones. To guard against the possible visits of such craft from any part of the channel to our arsenals and dockyards, it is evident that guns for land and harbor service, at least, must be increased to even greater than their present colossal proportions. Not a year since Sir William astonished and almost alarmed the old school of artillery by appearing at Shoebury with a 300-pounder. Yet 300-pounders are, to say the least, not

uncommon now, and Sir William, again leading the way, has made a 600-pounder, weighing 24 tons, throwing a rifled ball of 600 lb., or a shell of 590 lb., to hold a 25 lb. bursting charge of powder. This gigantic piece of ordnance will be tried at Shoeburyness in the course of a month, with a certainty of smashing to fragments any plates yet forged or rolled, and before twelve months are out we shall see one at least, if not more, 1000-pounder guns of the same kind. These are the ordnance that every day's experience shows we shall really want for our sea-ports, breakwater-heads, mouths of harbors and banks of important rivers—guns that can send their shells through the thickest plates we can make in England (and thicker ones are never likely to come to us from abroad)—guns that can smash armour of such weight as even harbor-duty vessels could not be made to float with. Not till we have such guns as these can we consider ourselves safe, in case of war with any naval continental Power, from the slow-steaming, half-sunken 10 or 12-inch plated floating batteries, which would otherwise be sure, in calm weather, to come crawling along our coast from dock to dock and arsenal to arsenal, alike defying and destroying all."

But all these precautions are worse than useless, for they are lulling the people into a false security. It is written "Cursed is he that trusteth in man and maketh flesh his arm," and equally cursed and disappointed will those be who put their trust in iron-plated ships or forts, big guns or any of the appliances of modern warfare. England's safety lies not in these. There is a God who rules in the heavens and works his pleasure among the children of men, who sets up one and puts down another, and if the people of Great Britain and their rulers would turn unto him with full purpose of heart and be governed by his laws and directed by the counsels of his servants, they would be more effectually protected from their enemies in the coming terrible struggle than they ever will be by all the precautionary defensive means which the greatest geniuses and wisest statesmen, aided by the developments of science, can devise. But this they will not do, therefore it will be with them as with the ancient Jews, "their house will be left unto them desolate."

The fact is, that notwithstanding the

ability and shrewdness, the political sagacity and long experience of the rulers and statesmen of the earth, they do not understand the true principles of government. They have tried, during a succession of ages and under a variety of despotic as well as constitutional political systems, to govern the people so as to bring about confidence and harmony, but in every instance they have signally failed. Just at the juncture when man's wisdom and ingenuity were at fault, God stepped forward and revealed the true system of government and the only one that can give peace and prosperity to a distracted world. But the kings and governors of the world will not be counselled by him, therefore they must learn, by a fearfully bitter experience, that

God never designed the world to be governed by mere physical force, and that there are *principles* more powerful to control men than the sword or the bayonet, and which will form a stronger bulwark of defence around those who are faithful to the governmental trust confided in them by God and man, than the mercenary hosts of the tyrant with their glittering forests of steel, or all the navies or forts which the world has ever seen. The government of God—the only true system of government—will render all these unnecessary, because *love* is its ruling principle, and its bulwarks will be the brave and willing hearts of its millions of loyal and happy subjects in every part of the world.

THE CONSUMPTION DECREED UPON ALL NATIONS.

BY ELDER G. E. GROVE.

While reflecting a few weeks since on the fulfilment of prophecy and revelation given through Joseph Smith the Prophet of God, in the year 1832, this sentence arrested my attention,—“Until the consumption decreed hath made a full end of all nations.” In view of this subject my mind was led to inquire, Has the consumption decreed begun or not? Being for many years past an observer of plans and systems that professed to have for their object the propagation of the principles of life and salvation, I was naturally led to examine the opposite—viz., those of death and condemnation, which brought me to the conclusion that the consumption decreed had begun, and was making rapid strides towards its final accomplishment. There always has been, since the day our father Adam introduced mortality into this world, a principle pregnant with power, inducing mankind to commit acts that would shorten life. Hence discontent, jealousy, and hatred which leads to murder, were amongst some of the earlier laws of death, which have not diminished but increased—so much so, that from time to time God has sent his servants, endued with power and authority, to instruct mankind how to act,

and what laws to obey, in order that they might escape the evil and obtain the good, and thus enjoy “The life that now is and that which is to come.” But few, comparatively, have listened to or obeyed the heavenly mandate, others choosing rather to enjoy the pleasures of sin than yield to the peaceful influences of life; and those few have been hated without cause and driven from the abodes of civilization, as well in former as in latter days. Yet they understood and knew God, and were able to see or had revealed to them the past, present and future, and knew precisely the course mankind would take, and spake and wrote not only the things that had been, but what would transpire down to the end of time. Therefore, the beginning of the end hath already appeared. Though the laws of death had an existence ever since the laws of life, “For it must needs be that there must be an opposite to all things,” yet the consumption decreed upon the whole earth had, and has a special reference to a special period of the world's history. Jesus said, in his day, that nation should rise against nation and kingdom against kingdom, yet he said it was “not yet;” he also said of that day and hour

knoweth no man, &c. Hence the time was a secret with the Father until he should raise up some one whom he could trust, who would believe, understand and declare it to the world, though it was to be at a time when but little faith should be on the earth, for he says, "When I come shall I find faith on the earth?" Such a being he found in the "young man," Joseph Smith, whom he chose and ordained Prophet, Seer and Revelator to usher in the fulness of the everlasting Gospel, and through whom he has set up his kingdom never more to be thrown down, and made known his mind and will to this generation. Whether they will hear or forbear it mattereth not, for the Lord hath declared, through his servant, that with the "rebellion of South Carolina" should commence the fulfilment of the former predictions respecting the end of the world, and "this generation shall not pass away till these things are fulfilled." Therefore, with the boom of the first gun discharged at Fort Sumpter, was ushered in the destruction of the wicked and the salvation of the righteous, which increased the faith of the Saints of Latter-days who are looking for and helping to bring to pass the fulfilment of the declaration of the angel who heralded Christ's mission to this earth in the meridian of time—"Glory to God in the highest, peace on earth and good-will toward men."

It needs no particularly prophetic vision to see that the generality of mankind are industriously determined to fulfil the prophetic declaration—viz., to "make a full end of all nations," for no

matter who comes with the laws of life and salvation, nor how plain they make them, nor how accurately they prove them from reason, science, analogy and revelation, nor how many living testimonies they may produce to prove the divinity or truthfulness of their mission, they are looked upon as impostors or fanatics, and treated with contumely, insult, abuse, and often put to death. Then, again, look what ingenuity is brought to bear to prevent human life, and what barbarity is practiced to destroy it; also, what preparations all nations are making, by inventing implements of destruction and marshalling their disciplined hosts, to play each their part in the great drama of human extinction. These things, and a thousand others surrounding us, combined with the traditions of our fathers who taught us "Vanity and lies and things wherein there is no profit," seem to make it difficult for many of us to believe and comprehend the great and glorious truths which God hath revealed from the heavens in this day for our salvation and exaltation in his kingdom. Nevertheless, this is our testimony, That the kingdom of God is set up on the earth, and all that will embrace the doctrines taught by the Latter-day Saints and continue with humility to seek and cultivate the Spirit of God shall not only know for themselves, but shall assuredly be delivered from the evils and calamities that must overtake the wicked and ungodly, for Christ will soon come in flaming fire, "Taking vengeance on them that know not God and obey not the Gospel of the Lord Jesus Christ." Amen.

THE MUSIC OF THE HEART.

Music is justly considered by all nations, both civilized and barbarous, to be a desirable and praiseworthy accomplishment; and they who can play with any degree of proficiency on one or more instruments, are regarded with a species of admiration by, and as something superior to, their less favoured or talented fellows. The guitar with its love awakening memories, the piano and its enlivening melodies, the organ

with its devotional-inspiring strains, and numerous other musical instruments engage the attention and assiduous study of those who are ambitious to excel in their use; but there is one more important, more intricate and difficult to master than any of these; whose tones are more delicate, its chords more varied, and its range of melody wider and more enchanting—it is, the *human heart*. Every human soul contains

within itself the elements of true harmony and melody; it is the harp of the Almighty's creation, the perfect instrument of which all others are but types or imperfect representations, and from which should be constantly ascending the sweet, and seraphic strains of love to God and man. The sorrows of life may have unstrung it; the dark and gloomy days of disappointment and adversity may have rendered it discordant; the stormy blasts of the world may have snapped some of its finer strings; it may have been so long silent that its possessor has forgotten the sound of its once thrilling music; the scorching siroccos of passion may have warped and cracked it, and in some few, but thank God, very few instances the demon of crime has, with violent and ruthless hand irremediably ruined and for ever unfitted it for the angel of virtue to touch; but with these exceptions there it is, though frequently in a rough and uninviting exterior, only awaiting the touch of some master-hand to tune its strings and sweep its chords, to

awaken the slumbering memories of childhood and innocence and the wild deep pathos of repentance, the softer notes of hope and yearning aspirations after purity, and the melting strains of gratitude to God and love to man.

There is music in every soul, and it is the divinest of arts to know how to fetch it out; to know when and where and how to touch its chords and make them vibrate in responsive harmony with the melodious notes of nature and the thrilling sweetness of the songs of the redeemed. This is the art of arts, the study of studies. It should be ours. It is the most difficult instrument to master, but the most beautiful and sublime when it is mastered. He who can thoroughly understand it in all its intricacies and finger it with a bold confidence and yet delicate refinement, has a power worthy of God himself, and which, like him, he should use for the delight and benefit of earth's, at present, discordant family.

SIRIUS.

HOW SHALL WE BE BETTER?

BY ELDER GEORGE REYNOLDS.

Amongst the vast list of questions that have been from time to time presented to the human family for their consideration, none have been oftener asked or more variously answered than "How shall we be better?" To say the least of it, it is one of those queries more easily asked than answered; and the condition of the world to-day is but a proof of the fact, the various systems extant being but the embodiment of the ideas, the practical working of the plans that have been put forward by men as answers to the inquiry.

Philosophers, philanthropists, statesmen and divines, have all endeavored in their own peculiar way to solve the problem; to point the road to happiness; to introduce a reign of right; to find the panacea, more valuable than the "philosopher's stone" or the "elixir of life," by which the vice of the world might be stopped, its downward course arrested, and the means devised by which all might enjoy the privileges to

which they were heirs. But, waving for a moment their rejection of divine revelation, and, as a result, the loss of the Spirit of God, they have made one grand mistake in their operations. Instead of taking man as a whole, as a living soul with perfect harmony in all his parts, and consequent unity, they have endeavored to make him better in parts. One has taken under his care his moral welfare; another his social development; a third his physical training; a fourth his intellectual advancement, and so on; dividing themselves into doctors of divinity, law and physic, each one, acting independently, has prescribed diversified medicines entirely opposed and at variance, and, as a natural consequence, death and division characterize the endeavors of men to benefit each other.

The course they have pursued somewhat resembles that of the man who, having broken both his legs, sent for two surgeons, placed one limb under

the care of each, but informed neither that the other was injured; submitted to all the operations which each advised, and took all the medicine each prescribed, the result being that they treated him quite differently, ending in the death of the too secretive sufferer. So has it been in the history of this world: men have run into extremes of the most ridiculous kind in the advocacy of ideas which they held as paramountly essential to the well-being of the human family, shutting themselves up in the seclusion of these dogmas and ignoring *in toto* the labors of others who, while endeavoring to arrive at the same end and bring about the same result, took a different view of the subject and advised other remedies. The divine has taken the religious culture of the masses under his care; and, attending only to their spiritual concerns, has preached and pointed the ways devised of men to find out God and regain heaven; and, in the inordinate development of the devotional feelings to the detriment of the rest, has endeavored to better the condition of mankind and cause man to rise to that position of excellence wherein he will love God with all his heart and his neighbor as himself. Others, again, have tried to accomplish the same end by the organization of Social Science Congresses and the establishment of Working-Men's Institutes, &c., and the lecturer has been sent forth from town to town to endeavor to instruct the masses in the various moral virtues that tend to produce peace and happiness, while the spread of education has been considered the most formidable weapon in the hands of the multitude to overcome crime, yet it has been found that to bestow a merely scholastic education upon a wicked man only confers upon him a greater power to do wrong. Certainly, if education were to be understood in its broadest sense, it would be all that is wanted. To educate the people in true principle has been the aim of the servants of the Lord in every age; but the education generally spoken of is that which begins at A B C and ends at a college. This alone will never better the world, nor make men godlike in their character. Then, again, some have looked to Socialism or Teetotalism as the great

human regenerator and the cure for all ills, real and imaginary. Others have gone to greater lengths and advocated theories of the most utopian kind as sure remedies for the social disease. Politicians have endeavored to frame laws to force people to do right, to attend public worship, to keep holy the Sabbath-day, &c.; thus striving by legislation to coerce the consciences of the citizens, while the people have, in their turn, upset these governments and raised, amidst a sea of blood, the cry of "liberty, equality and brotherhood," hoping by this means to accomplish the so-much-to-be-desired object at which so many had aimed and failed. Yet all these means have proved futile; not one, nor all put together, have answered the expectations of their originators, for much as our self-love might cause us to try and hide the fact, we cannot but admit that the world is degenerating, that crime increases, that vice is rampant, that unity, under present conditions, is a myth, and that, after all the endeavors that have been used, all the experiments that have been tested, the zeal and energy that have been exhausted, men still go on from bad to worse, and the solution of the enigma is apparently as distant as when the inquiry was first made.

Then, how we can be better—better in every sense of the word—is, indeed, now a pertinent question. The only answer we can give is, There is but one way—all others are unequal to the task and must for ever fail, as they have heretofore done—and that way is the one devised by God and proclaimed by his servants; that is the only one that will answer all purposes, supply every want and meet the necessities of every case. That alone is consistent with the character of man and worthy of his obedience and support. As Saints, we acknowledge the Gospel to be the work of that same great Being who created man, and to be a perfect plan suited to all the requirements of humanity. There is nothing short, nothing wanting; but that same wisdom that organized the one arranged the other. If such be the case, we then can ask ourselves as individuals, How can we be better, and the answer is plain,—If the plan of redemption is perfect, the nearer we live to it the better we shall be; if it will

supply all our wants, the more we adhere to it the less we shall lack—or, in one word, let our lives be consistent in all things with the cause we have espoused and the principles we have obeyed, and we shall increase in goodness all the time, for the more we do so the more like our heavenly Father shall we become, the more of his Spirit shall we enjoy and the less difference will there be between our actions and the teachings of truth we receive. Amongst other things, let us be consistent with our prayers, not only in what we ask for, but in watching that our conduct agrees with the petitions offered to our heavenly Father. Thus, if we implore the assistance of the Holy Spirit, let our lives be such that it can dwell with us; if we pray for health and strength, let us not abuse our bodies by sin, intemperance, unnecessary over-exertion, deprivation

or neglect; if we pray for peace and happiness, let us endeavor to spread it around and not try to make others miserable or uncomfortable; if we ask for the way to be opened for us to go to Zion, let us make the best use of the means placed in our hands and be economical and persevering; if we solicit blessings on the Priesthood, let us support them by our faith and good works, and not try to decrease their influence by insinuating anything likely to produce opposition; if we pray for the spread of truth, the building up of the kingdom of God and the gathering of Israel, let us put our shoulders to the wheel and do our part, live up to our duties, magnify our callings, value our privileges and, with the assistance of the Comforter, do all that it is our right to do with life, zeal, wisdom, perseverance, and humility.

HISTORY OF JOSEPH SMITH.

(Continued from page 201.)

4 p.m. Meeting of the Twelve Apostles, High Council and High Priests at the Seventies' Hall.

President William Marks prayed.

President B. Young called upon President Rigdon to make a statement to the Church concerning his message to the Saints, and the vision and revelation he had received.

President Rigdon said:—

"The object of my mission is to visit the Saints and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

It was shown to me that this Church must be built up to Joseph, and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner. Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every Quorum should stand as you stood in your washings and consecrations. I have been

consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized though our head is gone.

We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him; and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not."

President B. Young said:—

"I do not care who leads the Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the Priesthood, so that if we are killed the fulness of the Priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men

can get between Joseph and the Twelve in this world or in the world to come.

How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.

The Twelve, as a Quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than mobs can kill them off. I would like, were it my privilege, to take my valise and travel and preach till we had a people gathered who would be true.

My private feelings would be to let the affairs of men and women alone, only go and preach and baptize them into the kingdom of God; yet, whatever duty God places upon me, in his strength I intend to fulfil it.

I want to see this people, with the various Quorums of the Priesthood, assembled together in Special Conference on Tuesday next at 10 a.m.," which was carried unanimously by vote.

Thursday, 8.—At a special meeting of the Church of Jesus Christ of Latter-day Saints held in Nauvoo, at 10 a.m. on Thursday, August 8, 1844, by the request of President William Marks, (who was then presiding over that Stake of Zion,) to choose a guardian, or President and Trustee, Sidney Rigdon took his position in a wagon, about two rods in front of the Stand, and harangued the Saints for about one and a half hours, upon choosing a guardian for the Church. The meeting was then dismissed, when President Brigham Young gave out an appointment for the brethren to assemble at 2 p.m.

At the appointed time the brethren came together. Present of the Twelve, B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, Geo. A. Smith. The several Quorums were organized on and around the Stand according to order.

The meeting being opened, President B. Young arose and said:—

"Attention all! This congregation makes me think of the days of king Benjamin, the multitude being so great that all could not hear. I request the brethren not to have any feelings for being convened this afternoon, for it is necessary; we want you all to be still and give attention, that all may hear. Let none complain because of the situation of the congregation, we will do the best we can.

For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.

This people have hitherto walked by sight and not by faith. You have had the Prophet in your midst. Do you all understand? You have walked by sight and without much pleading to the Lord to know whether things were right or not.

Heretofore you have had a Prophet as the mouth of the Lord to speak to you, but he has sealed his testimony with his blood, and now, for the first time, are you called to walk by faith, not by sight.

The first position I take in behalf of the Twelve and the people is, to ask a few questions. I ask the Latter-day Saints, Do you, as individuals, at this time, want to choose a Prophet or a guardian? Inasmuch as our Prophet and Patriarch are taken from our midst, do you want some one to guard, to guide and lead you through this world into the kingdom of God, or not? All that want some person to be a guardian or a Prophet, a spokesman or something else, signify it by raising the right hand. (No votes).

When I came to this Stand I had peculiar feelings and impressions. The faces of this people seem to say, We want a shepherd to guide and lead us through this world. All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper.

If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend the Church and kingdom of God.

What do the people want? I feel as though I wanted the privilege to weep and mourn for thirty days at least, then rise up, shake myself, and tell the people what the Lord wants of them; although my heart is too full of mourning to launch forth into business transactions and the organization of the Church, I feel compelled this day to step forth in the discharge of those duties God has placed upon me.

I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the Church is organized,

and you want to know how it is organized, I will tell you. I know your feelings—do you want me to tell your feelings?

counsellor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the veil; and if Elder Rigdon wants to act as his counsellor, he must go beyond the veil where he is.

Here is President Rigdon, who was

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 4, 1863.

EXCITING RUMORS—HOW TO COUNTERACT EVIL DESIGNS.

SOME little sensation was created on the 23rd ult., by the receipt of a telegram, under date Salt Lake City, March 9th, stating that a collision between the military and the citizens was imminent,—that Governor Harding and Associate Justices Waite and Drake had called upon Colonel Conner, commander of the California Volunteer regiment encamped near Great Salt Lake City, to arrest Presidents Young, Kimball and Wells; stating, also, that the citizens were in arms determined to prevent the arrest of their leaders by military force. Though we have not yet heard what foundation, if any, there may be for this telegram, we feel assured that it is false in many of its particulars; not that we doubt the disposition of Governor Harding, and, perhaps, the Associate Justices Waite and Drake, to do all in their power to disturb and harass President Young and his Counsellors and the people generally, but we do doubt the probability of a collision or a resistance on the part of the citizens such as is stated.

After Harding's arrival in the Territory he made the fairest promises respecting his intentions and the course he was determined to pursue, in discharging the duties of his office, of any man who has ever held a Federal position in the Territory of Utah. This can be seen by perusing a report of a speech delivered by him on the 24th of last July, in Great Salt Lake City, immediately after his entrance into the Territory, and published in the 39th number of the 24th volume of the *Star*. In that speech, after lauding the citizens of Utah in highly eulogistic terms, he says, speaking of one of the articles of our faith,—“As the Great Master of sculpture gathered and combined all the perfections of the human face into one Divine model, so you, in that one grand article, have bound into one golden sheaf all the Christian virtues that underlie our civilization,” and spoke in the strongest terms of the perseverance, industry, loyalty and moral worth of the people. When we read that speech we thought that if the sentiments were real he would soon bow in submission to the principles of the Gospel, and become associated with us in our endeavors to establish the principles of truth and righteousness on the earth. We feared, however, that it was too much to expect from a politician, and we therefore viewed his asseverations with a certain amount of distrust. From all accounts, there has probably never been a man sent out by the general Government, to act as its representative in that Territory, who has so abandoned himself to the work of injuring the people with such virulence as this Harding. Had the general Government not had the rebellion

of the South on its hands, and had not the attention of the people of the States and the editorial fraternity been fully occupied with the war now in progress, Harding would inevitably have brought trouble upon us as a people, unless the Lord had overruled his wicked attempts and frustrated his designs. His insults to the legislature and the people of the Territory have excited no other feeling than one of contempt, because they have been viewed as the impotent ravings of a man who is entirely powerless and who is a disgrace to the Government he represents.

In an Editorial article in a former number of the *Star* (Feb. 14th) we endeavored to call the attention of the Priesthood and Saints to the necessity of exercising faith before the Lord, that the way might be kept open for the emigration of the Saints this present season. We have also, in other articles, repeatedly enforced upon the Saints the necessity of their living near unto God and having power with him to obtain the righteous desires of their hearts. It is only upon this principle that we can reasonably expect to be blessed and prospered in our operations this season, or at any future time. The disposition to hate, to oppose and to destroy us is not dead. It is merely dormant; and it may be aroused at any moment against us with as great fury as ever. The principles of righteousness revealed in their purity from Heaven have always been opposed; and those who practiced them have always been persecuted, and in many instances they have been slain, because the children of men, actuated by the spirit of the Evil One, have been determined that they should have no place in their midst. The hatred of man against these principles is as great now as it ever was at any previous time. But God has promised that in these days his kingdom shall stand and shall triumph. We have the assurance that it will not be with His people now as it has been in previous dispensations, when Satan and his emissaries have triumphed over the people of God, by killing or driving from the earth all those who held the holy Priesthood. The gathering of the Saints in one place, in these days, gives the Work of God a very great advantage, because in its union there is great power, and the people can be instructed in the principles of righteousness, and receive the holy Priesthood to a greater extent than they could if scattered among the nations. Yet these advantages are not sufficient to enable the Saints to accomplish all that the Lord has commanded and predicted, unless with them there shall be associated faith and diligence in purifying ourselves and in keeping his commandments. Very much depends upon the faith of the people. We wish to impress this particularly upon the minds of the Saints in this country. The feeling is too prevalent, that because God has promised to bless his people, to deliver them and to bring off his kingdom triumphantly, that, therefore, all these things will be accomplished irrespective of the faith and diligence of the people. An idea of this kind, when it once takes possession of the human mind, is exceedingly injurious, as it prevents that exercise of energy in doing right and in seeking to accomplish good which should ever fill the bosom of a servant of God. We have not the shadow of a doubt but every effort made by the enemies of truth and the servants of God, to destroy his Work from off the earth and injure those who are seeking to establish it, will only result in its advancement and hasten its ultimate triumph; but it is by increasing diligence, by mighty faith and by the possession of the Spirit of God alone that the Saints will be preserved from many dangers and kept secure in the midst of fierce and fiery trials. As the Adversary sees the time approaching when the power he has so long usurped will be wrested from him, he will stir up the hearts of evil-disposed men to the

most flagitious acts of wrong against the servants and Saints of God. In the face of this, which will bring with it times of increasing peril, the necessity appears the stronger of every one who professes the name of Saint seeking with all faithfulness and zeal to keep the commandments of God, that they may have power with the Heavens to secure the protecting care of the Lord to be round about and with them continually, ever enjoying this assurance, that "All things work together for the good of those who love God and keep his commandments."

•HOME NEWS.—By the *Deseret News*, of February 4th, we have received the particulars of a battle which had taken place between the northern tribes of Indians and the California volunteers under Colonel Connor, near Bear River, about 100 miles north of Salt Lake City. The numbers engaged are not given, but from the details of the fight we should judge there could not have been less than 300 on each side. Between 250 and 300 Indians are reported killed, together with a few squaws, who, it is supposed, were accidentally shot. Of the volunteers, 17 privates and non-commissioned officers were killed and 36 wounded, while four commissioned officers were severely, one of them supposed to be mortally wounded. Colonel Connor has gained great celebrity by his prompt and successful action in this affair.

The principal way in which the citizens of Utah are at present affected by the war now raging in the eastern States, is in the enormous rise which has taken place in all imported articles, chiefly owing to the rapid depreciation of the Federal currency, gold having almost disappeared from the market. This, however, will ultimately prove to be the greatest benefit imaginable to the Territory, as it will necessitate and hasten the development of its internal resources and the further establishment and maintenance of home manufactures. Industry, plenty, health and peace generally prevail throughout the Territory, and all the intelligence we receive from there is in the highest degree cheering and encouraging.

ABSTRACT OF CORRESPONDENCE.

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We subjoin a few extracts from a long letter published in the *St. Helen's Newspaper and Advertiser*, written by brother John Barton, of Utah, to a friend not connected with the Church, living in St. Helen's, Lancashire, where brother B. formerly resided. The remarks made by the Editor thereon are so candid and gentlemanly, and so contrary to the general tenor of the unjust and abusive language used towards us, that we take pleasure in inserting them:—

"A VOICE FROM SALT LAKE!"

"We have no doubt that the following letter will be read with great interest, not only by the Mormons, but by many of our readers who were acquainted with the writer, Mr. John Barton, late foreman in Mr. Daglish's foundry. Much has been said *pro* and *con* concerning the doings and sufferings of the Mormons, or Latter-day Saints, in their own dear Utah; and many a long list of enormities and horrors have been paraded before the public gaze, too frequently, we fear, by parties who rather love to wade deep in the filthy mire of obscene literature. There may be excesses and impurities among the Mormons, but we know, and have known, very excellent, honest and moral men and women who were, and are, members of that body. We do not, and cannot, approve of their doctrines;

but, nevertheless, it is due to the lowliest and poorest of the human family that they should have justice done them, and the truth spoken of them; and, as a set-off to the many evil things that are said of them, we give publicity to the following letter from a townsman, whose narration will be considered reliable so far as it goes:—

‘I was in very good health all the way, and walked pretty nigh the whole of the distance. There is one place, about forty miles from the city, where only one wagon can pass at a time, and great high mountains at each side, and it is a great many miles long. We arrived in Great Salt Lake City on the 5th October. It was a pleasant sight to me, after travelling for nine weeks over barren land and through mountains. All at once, after coming out from between two mountains, you see below you a fine city, the finest place ever I saw, in a large valley: this was Great Salt Lake City; the streets run east and west, and north and south, and water running down the sides of them, and trees and fine large buildings. It seems almost a miracle how they could have made such improvements, as we are one thousand miles from civilization, and only fifteen years since it was settled. There is a great deal of fruit, such as apples, pears, peaches, apricots, plums, &c. Grapes are raised in the open air; in the southern settlements they are growing cotton: so you see we can raise everything we want in this territory to make us comfortable. There are very good prospects for coal. I am not tied to a bell, but can go to my work and give over when I please. I have better health than I have had for the last twelve years; I am not troubled with rheumatics. A railroad is expected to be made to here, and Brigham Young has been authorised to get shareholders; it is expected to be opened in three years, so it may make clothing a little cheaper, as it costs such a deal to haul it from the States to here; but there is plenty of grain raised here to keep us. We take the wheat to the mill ourselves, and can stop till it is ground and bring it back with us pure and unadulterated. We grow our own sugar-cane, and have very fine potatoes, I have not tasted a bad one since I have been here. There are squash, water melons, pie melons, pumpkins, &c., raised in great quantities in the open air. There are no public-houses, and we never lock the door at night. My wife is in good health, and says she is perfectly satisfied and more contented than she has been for years; for, when my health was bad, she was afraid if anything happened me she would be left destitute, but now she says she is not afraid, for she is in a place where the poor are cared for. There are no beggars going round the streets; there is a Bishop over every Ward, and it is his duty to look after the poor. She has often heard you say you had a share in the “big house” [workhouse], but she is glad she is far away from it, for she thinks there are plenty in Old England will have to go there without her. The most that we are troubled with about the war is, we have a few Californian Volunteers wintered here, but our Mountain Boys could clear them out in a few hours. I will now conclude, with my kind respects to you and all old friends in the foundry.’”

The following extracts are from an interesting letter written by brother John Kelly, who resides in American Fork, Utah Territory, to his son and daughter-in-law in the Worcester Conference, and which was forwarded to us by the latter for publication:—

- “I can truly say that as a family we have been blessed and prospered by the Lord ever since we left old England. We left Florence on the 14th day of July, and had a first-rate journey across the Plains, and arrived in Great Salt City on the 21st day of September in first-rate health and spirits. I went with Annie the same evening to the Bishop of the city, to know what I had better do and where he would have me to go, and he looked at us with astonishment saying, ‘You look as though you had been in the city two years, and not as if you had just arrived,’ so you may judge that we looked well and that we had got along fine. We stayed in the city till the 23rd when we left for American Fork for the winter, and in two or three days I got work at a dollar and a-half a-day and my board, and Johnny worked with me and had a dollar a-day and his board. None of us, dear Charles, have regretted leaving the old country; we are in the midst of plenty, and I am sure that we were never happier in our lives. I was never as happy as since I have been in these peaceful vales, and I am stouter and feel stronger than I ever did in my life. Your mother looks well and is better than she ever was, and the girls and Johnny look jolly, are perfectly happy and like the country much. I should think that this is the healthiest country in the world; the atmosphere is pure and the water is beautiful. To each house there is an acre and a quarter of land which keeps the houses apart, and causes the place to be healthier than the old country where they are built

close together. Your brother and sister say that they are glad they are here, and that they would not return for all Little Cowarne. Please give my kind love to all the Saints, and tell them to be faithful and come out here as soon as they can."

C O R R E S P O N D E N C E .

WALES.

Merthyr Tydfil, March 6, 1863.

President Cannon.

Dear Brother,—I avail myself of the present opportunity of informing you of the condition of the Church in Wales, which, I am happy to state, is in a prosperous condition.

The Presidents of Conferences are laboring diligently to promulgate the principles of truth, life and righteousness in the hearts of the Saints, in the midst of a dark, benighted and cold-hearted generation, who are led away by every wind of doctrine calculated to lead men and women farther astray from the plain and glorious principles which, if obeyed, will bring joy and consolation to all the sons and daughters of Adam.

I enjoyed myself very much last January in the company of brothers C. W. West and B. Young, jun., who carried a good influence with them, and gave wise and comforting teachings and instructions in the several Conferences that they visited in Wales.

The Travelling Elders and Presidents of Branches are laboring diligently to promote the cause of truth and righteousness in the Conferences and Branches where they are laboring; and I feel truly thankful to my heavenly Father that I have been called to work in the vineyard with such a good people. But still I do not wish you to understand that the Conferences in Wales are entirely free from exceptions; we have enough, at least, to verify the truth of the prophecy of the Savior that the kingdom of God should be like a net cast into the sea, which gathereth all kinds of fish. I have never before witnessed so much anxiety in the Saints to gather to the hiding-places in the midst of the everlasting hills in the far distant vales of Deseret. My heart is often pained to think that so many faithful brethren and sisters, who are truly devoted to the cause of the holy

religion which they have embraced, will have to remain some time yet in old Babylon. I am often telling them to continue faithful and do all they can towards their emigration, and that the time will come when they shall go to Zion.

About two hundred Saints will be able to emigrate from Wales this year.

Since writing my last letter to you, which appeared in the *Star*, we have baptized 162 persons in Wales and our prospects for baptizing more are still very flattering in some of the Conferences.

Brother G. G. Bywater joins me in kind love to you, brothers West and Bigler and all in the office.

Ever praying that our Father and God may bless you with an abundance of the spirit of your high and holy calling, I am yours, very faithfully,

THOMAS E. JEREMY.

SWISS AND ITALIAN MISSION.

Geneva, March 16, 1863.

President George Q. Cannon.

Dear Brother,—Since my last, dated February 16, with which I sent you the translation of the Dutch letter, I have received good news from my brother Herrman, who says that he has never felt so happy in all his life as at present.

Yesterday we held our first meetings in our new hall, where we will also keep the office, and where the President of the Branch, brother Portmann, lives with his family, and our heavenly Father blessed us abundantly, so that we all felt to rejoice, and the Saints manifested a determination to serve the Lord more faithfully than they have done hitherto. This Branch numbers now forty-four members, including eight that have been baptized this year, and has never been in such a flourishing condition. It is our constant prayer that the Lord may pour his Holy Spirit upon all his servants whom

he has called in these last days, that they may be enabled to win many souls for the kingdom of our Father and God. Three persons will probably emigrate from the Italian Branch this season, and the remaining ten are also very

anxious to gather to Zion, but I am informed they are very poor.

May God bless you abundantly in all your labors, is the prayer of yours, faithfully,

PAUL A. SCHETTLER.

SUMMARY OF NEWS.

ENGLAND.—The propriety of the recognition of the Confederate States of America was discussed in the House of Lords on the 23rd ultimo. Lord Stratheden advocated the measure, but Earl Russell opposed it, and it was dropped. In the House of Commons Mr. Hennessey reproached the Government rather fiercely for "deserting Poland." Lord Palmerston replied, defending his course, and stating that everything had been done for the Poles by her Majesty's Government, so far, which diplomacy could effect, and he did not feel that England was under any obligation to go to war with Russia in behalf of Poland. Very serious riots have taken place among the suffering, unemployed operatives of Lancashire. They commenced in Salford on Friday, the 20th ultimo, and the excitement spread to Hyde, Ashton, Oldham and Stockport, and more or less disturbances took place in each of these towns. The public and the authorities seem to be awakening to a fuller realization of the extent of the distress among the poor and its probable consequences, and some of the Lancashire journals regards these outbreaks as only the commencement of the trouble which appears inevitable. The *Liverpool Daily Post*, in speaking on this subject, says,—“It is quite plain that after all moral efforts soldiers are necessary.”

POLAND.—Affairs have taken a sudden and exceedingly unfavourable turn for Polish independence. A severe battle was fought, on the 10th ultimo, between the Russians and the insurgents under the Dictator Langiewicz, which resulted in the defeat of the latter, the dispersion of his troops and his own ultimate capture by the Austrian Government, on whose territory he was compelled to take refuge.

AMERICA.—The following items were received per the *City of New York* steamship, under date New York, March 13:—"It is now stated that an early movement of the Potomac army was again expected. No news of interest from Vicksburg. A despatch from Memphis states that a fight has taken place on the Yazoo River, in which 7,000 prisoners and eight transports are said to have been captured by the Federals. On the 12th, Colonel Richardson and 400 Confederate guerillas were captured by the Federals at Covington, Tennessee. Brigham Young has been arrested at Salt Lake City by the Federal authorities under the Polygamy Act: he was released on giving bonds to appear for trial. Large Confederate forces are said to be massed in Tennessee. General Longstreet did not go to Tennessee, as reported, but has his head-quarters at Petersburg, Virginia, and has 18,000 men below that city. General Beauregard has revoked all furloughs and recalled all absentees to Charleston. The Mobile papers state that the Confederates have much trouble with the Union men in Northern Alabama. One county is said to be full of them, and many deserters are joining them. The *Chicago Tribune* says there are 500 clubs of the Union League in the West, and the organization is rapidly extending. The Senate has confirmed the appointment of Mr. Cassius M. Clay as Minister to Russia. Despatches received from the Rappahannock assert that the Confederates have armed and uniformed negroes doing picket duty on the Rappahannock. Reports have reached Memphis that an engagement was progressing at Port Hudson; but this is considered doubtful. No attack on Charleston had occurred up to the 8th instant, but General Hunter had issued preliminary orders, showing that an attack would soon commence. It is again asserted that the Confederates have several rams at Mobile preparing for an attack on the blockading squadron. The reported

appointment of General Butler as Provost-marshal is denied. The Government is said to be opposed to appointing military men as Provost-marshals under the Conscription Act. The Federal Government is advised of movements by the Confederates for placing privateers on the Pacific. President Lincoln is expected to call for more troops within ten days. A large meeting will be held at New York next Saturday to inaugurate the Union League."

VARIETIES.

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What is the difference between a pulse and a policeman?—One is always on the beat and the other always off.

MODEL GIRL.—The young lady who entertained moral aversion to flattery has consented to attend divine service for a year without a new bonnet, and acknowledged her indifference to a pale-faced youth, living across the street, who quotes poetry and plays upon the guitar on moonlight nights. She is a model of her sex, indeed.

Snooks says he'll never go to a concert again, for the last time, he heard a man sing, "Oh! take a pil—oh! take a pil—oh! take a pilgrim's love!"

"Paddy, where's the whisky I gave you to clean the windows with."—"Och, master, I just drank it: and I thought if I breathed on the glass it would be all the same."

Major Jack Downing remarks that he has observed, "those people who have a great deal to say about shedding their last drop of blood are amazin' particular about the first drop."

Beggar Woman.—"Please, sir, give me a penny to keep me from starving."—Gent—"Can't stop—in a great hurry—I've got to make a speech at the society for the relief of the destitute."

WILL HE DO IT?—A publisher says he will believe in the theory of spiritualism, if the dead author of an unfinished story on his hands will dictate the rest of the copy by spiritual telegraph.

DRIVERS OF STAGES.—He who dies in the path of duty deserves a much nobler name than he who leads a victorious army over the ruins of a conquered kingdom. This is consolatory to drivers of stage coaches who freeze to death on the box.

At a crowded concert the other evening, a young lady standing at the door of the hall was addressed by an honest Hibernian, who was in attendance on the occasion,— "Indade, miss, I should be glad to give you a sate, but the empty ones are all full."

EXERCISE.—The author of the following original conundrum is now confined in a calico strait-jacket, his feet in a wood-box and his head in a honey-comb poultice:— "When is a lover justified in calling his sweetheart *honey*?—When she is *bee*-loved."

MEMORY.—"My schoolmaster," said Carlyle, "was a good Latin scholar, and of the human mind he knew this much, that it had a faculty called memory, which might be reached through the muscular integument by the application of birchen rods."

FOR MOTHERS.—A popular authoress says, in one of her domestic articles,— "We know by babies crying for the moon that heaven is nearer to them than to us." Mothers, bear this in mind, and do not spank the little dears when they cry with such angelic longings."

Mrs. Root, wife of Jerome Root, township collector of De Kalb, Illinois, has been frightened to death by a man dressed in a white sheet, with a coat wound round his head. He knocked at her door in the evening; she gazed for a moment at the horrid figure, and then fell backwards on the floor lifeless. The ghostly joker is a merchant of respectable standing.

MODERN LOVE.—A correspondent of a contemporary says:—"It is my duty to impress upon you the certain fact that one-half of our young people lose their senses when they lose their hearts. One of our party has already written five letters to his lady-love, and he goes about groaning and sighing in a most pitiable manner. He has no appetite, and sleeps up at the top of the house, close to the moon. He cannot stand by the Piazza without putting his arm round his waist, and I caught him kissing an apple to-day because it had red cheeks."

TALK ROUND IT.—An old lawyer was giving advice to his son, who was just entering upon the practice of his father's profession. "My son," said the counsellor, "if you have a case where the law is clearly on your side, but justice seems to be